PERSECUTION

The second time detected,

In all his New Forms:

OR,

A Dialogue (18)

Between *Nimrod Policie*, and *Nathanael Innocencie*.

WHEREIN

Persecution is followed in his chiefest Tabernacles; being packing apace out of his old Garbs of *Presbytery*, into his swept and garnished Forms of *Independencie* and the *Water-Way*.

Shewing the Original, Name, and Interest of *Policie*, with many of his Assistants: as also, of *Innocencie*.

With the Epitome of a Christian.

Also, Fifty considerable Queries, whereof 25 new.

By JOHN LANE.

Gal. 4. 29. *But as then he that was born after the flesh persecuted him that was born after the Spirit: even so it is now.*

London, Printed for the Author; and are to be sold:

WORCESTER COLLEGE
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To all my Friends and Enemies, of what Opinion ſoever they be.

I Have once more (having very much enlarged this ſecond Edition) appeared a fool in print, (although very often other wayes) *Ye ſuffer fools gladly*. I might have been thought otherwiſe, had I held my tongue; For ſilence is more ſafe then ſpeech, when enemies be auditors. I ſhall not go about by rhetoricall phraſes to beg thy good opinion of the enſuing Dialogue: For if I were able to do it, I would not; for the more Writings are ſo dreſſed, the leſſe they ſavour of true mean-

ing. All that I desire is, that you read, consider, and (moderately) judge; and wherein I am too prolix, abridge it in your thoughts; and wherein I am too short, inlarge it in your thoughts; for they are not so chargable as words, neither so dangerous. My intentions in this promiscuous Pamphlet, were not to offend any that are conscientious, (if it be of an idoll: for I have been blinder then I am) but to detect that subtill enemy of the Creations peace, *persecution*; as also the violent humours of some of his tabernacles and their designes, &c. All that I shall say to you more at present, is, to desire any that may be offended, to do as some have formerly said (if so it must be) onely to hate my opinions, but not my person; the same that I used to reply unto them (when I suffered under Presbyters for water-Baptism) I shall now unto you, *viz.* If my opinions be that which you so hate and would perse-

cute, thoſe I will give you either in paper or parchment, and do with them what you pleaſe; impriſon, hang or burn them, but let my perſon alone, and then I ſhall believe you onely hate my opinions: But if any Sycophant, or Crocodilian, or Cameleon Phariſee (that is a fault-finder, who ſees not the beam in his own eye) ſhall caſt dirt in my face by reaſon of any affliction the Almighty hath ſuffered me to undergo in the world, (as I have been baſely abuſed and belyed by many formaliſts ſince I have appeared publikely for that which I now own for truth; having been more guilty in ſuff'ring for others, then for doing wrong to any my ſelf: although I may be herein thought Phariſaical, yet I can prove it true, that I have not yet willingly harmed any creature. Let all ſuch know, that (although I muſt confeſs I have much gone aſtray from truth, yet) I am able to wipe off any dirt that envy hath or may

caſt on me, and to appeare, if I would, with as large a menſtruous garment (of my own righteouſneſs) as ſom others, although I had rather glory in my infirmities and ſufferings for God, in whom I have peace (though in the world I my have trouble) and reſt,

Yours,

J. L.

Written at firſt immediately after Worceſter-*Fight: but enlarged as in this Edition, on the third of* September, 1654.

A DIALOGUE

Between

Nimrod Policie

AND

Nathanael Innocencie.

Policie. SIr, you are well met: your grave feature, and contemplative geſture, invites my deſire to have ſome diſcourſe with you, whilſt our time will permit.

Innocency. Sir, I am willing to diſcourſe, but very unable: beſides Sir, by your *Mars*-like phyſiognomy and habit, you ſeem to be a ſouldier, and therefore I ſhall be cautious of ſpeaking what otherwaies I might very freely, becauſe I have heard that many ſouldiers are notable Politicians, and are very cruell to any that differ from them, if it be but in opi-

nion, and have used many very cruelly for it: besides, I do hear there are many Decoys go abroad, who have all the dimensions of speaking allowed them; on purpose to catch others, and to make them offenders for words: but Sir, if you will engage to me to take no advantage against me for words, I shall discourse with you so far as I am able, and may with safety.

Pol. Sir, I shall ingage to you my honor, that I will not take any advantage of you for words; be they what they will, I can bear them: onely I advise you, for your own sake, to speak no treason or blasphemy.

Innocency. Sir, that I shall, although I scarce know what treason or blasphemy is: it is no treason (is it Sir?) to say, when Christ hath put down all Rule, Authority, and Power, he will surrender the Kingdom to the Father, and *God shall be all in all*, 1 *Cor.* 15.

Pol. Sir, I have nothing to say to that, because it's Scripture; but pray Sir, give me your name, Countrey and interests (in these promiscuous distracted times) for (for ought I know) you may be more a Decoy then I.

Inno. To avoid your suspition of me, I shall (because time is short, and I believe you affect brevity) give you my name and Country; but my interest you shall know another time, when we have more leasure.

Pol.

Pol. Well Sir, go on; what is your name and Countrey? &c.

Innoc. Sir, my name is *Innocency*, of kin to that which Scriptures report to have been in the primitive estate of man, in which estate he was upright, and knew no good nor evil, and was then free from all that either internally, as to conscience, or externally, as to bondage, oppression, wrath, hath seized on the Creations peacefull naturall harmony, and propriety, which now they groan under, and will not be eased of; but when they shall attaine the glorious liberty of the Sons of God, and the first Resurrection, *viz.* above, and from all that's sin, death, hell, devills or darknesses (the effects of mans vain imaginary work) or torments mentall &c.

But Sir, as touching my Countrey, it is *Sion*, (not *Sinai*, wrath, smoke, darkness) the City of the living *Jehovah*, which is the centre of the first born, that have ceased from their own works of menstruous righteousness, and superficiall holiness, and have resigned up their wills into the Divine Will, where they truly see God to be all, and in all, the spirituall perfect ones (onely living there in that life) who walk with God, and are not, as to any fleshly serpentine glory, or wisdome of this world; the world to come, being in subjection

to

to them in Christ, and Christ in them, the hope of greater glory, where none that is a sinner(or defiled therewith) can approach, it being a life, that onely such as are born of God(and cannot sin) live in; they onely seeing the Eamity slain, and the hand-writing of all formality blotted out, and that which did let, fully taken out of the way, and the partition-wall broken down: they also seeing Christ the second time, without sin(unto salvation) and the onely doer away of sin, and the bringer in of everlasting righteousnesse (his own) where sin shall be no more, the inhabitants of this *Sion* can sing *Hallelujah, Hallelujah.*

Pol. Sir, your name and your Countrey, if it be as you say, are paradoxical unto me; it is to me like the *terra incognita*, or at best, but Utopian Anarchy: be pleased to be more plain, and not to be elevated into such high notionall superceleſtiall things, as those of your Countrey, which you say is *Sion*, &c. but Sir, if you shall please to speake of such things as are in the sphere I move in, *viz.* the terrestriall world, and the things thereof, I am for you.

Inno. Well Sir, I shall conform to your desire (onely for discourse) hoping for more oportunity with you, to speak touching the

premiſes: but Sir, before we go on, I ſhall intreat you, to give me your name, Countrey, and intereſt (but as briefly as you may) for that you did deſire the ſame of me, and then I ſhall the more freely ſpeak, as I know you.

Pol. Sir, your requeſt ſeemeth but rational, and no other then what I did deſire of you; and therefore I ſhall give you my name, Country, and intereſt (ſo far as I have time at preſent:) my name I am not aſhamed of, although it be *Policy*, I was never in more repute then now; for moſt perſons endeavour to ſerve me, either for fear or *Love:* but becauſe there be many of that name, I ſhall tell thee which of them I am, *viz.* I am Chriſtian policy, for lawfull propriety, and civill Society, and for that godlineſſe which *hath the promiſe of this life*, &c. and is *great gain:* I am alſo for toleration of the true Religion, but for the puniſhment of ſin and blaſphemy: beſides, I'le tell you, that I am not all that call themſelves Chriſtian Policy, for I am not now a *Papiſt*, or *Epiſcoparian*, or *Presbyterian*, although I know not how ſoone I may.

Inno. Oh Sir, are you Mr. *Policy*? you ſhall not need any further to tell me what you are, or what you are not, or what your Country and intereſt is, for (if I am not much

miſtaken) I know you, (*a ſummo ad imum*) from the top to the bottom, and could (if I might) detect and diſſect you to the purpoſe, from your originall parents, as alſo where you have abode ever ſince you were: as alſo who, and what intereſts have been, and are, and will be ingaged for you, that like thoſe Merchants, *Revel.* 18.11. will cry, *Alas, alas*, when you fall; but Sir, are you a Chriſtian Politician? I do not find that word Politician in thoſe ſayings of Chriſt, which he left as precepts, except that it be where he ſaith, *The Kings of the Gentiles exerciſe lordſhip, &c. but ye ſhall not do ſo, for the greateſt amongſt you ſhall be the ſervant.*

But Sir, it ſeemeth (by your words) you are not Mr. *Policy* of *Aſia*, *Africa*, or *America*, with great part of *Europe:* wherefore we ſhall not much meddle with thoſe parts at preſent: but Sir, be pleaſed to pardon my boldneſſe with you (as alſo my digreſſion from what I ſuppoſe you have a mind to ſpeak of) are not you Mr. *Policy*, whoſe foundation was laid on the head of the Serpent, *viz. worldly wiſdom*, which hath been, and is enmity to the univerſall deſigns of the Father, *viz.* of peace, love, joy, in the Creation? are not you he that (by depriving creatures of their naturall propriety) does

make

make the Creation grone and travell in pain together, and miserably destroy one the other, to keep your dominion over them? and Sir, pray tell me, was not *Nimrod* that *mighty* (man) *Hunter*, your first Father, that laid a foundation for you, in invading his fellows naturall rights, and then began to defend himself, and offend his neigbours by *Mars*-like force? and (as *Josephus* the Jewish Historiographer reporteth) then began weights and measures, and then saith he, began knavery: a strange saying, that those things, (*viz.* weights and measures) which we measure that little honesty we have by, should be called so.

Beside, Mr. *Policy*, were not Mr. *Divell*, Mr. *Antichrist*, Mr. *Sin*, Mr. *Babylon*, Mr. *Beast*, Mr. *Dragon*, Mr. *Formality*, with the false Prophet, all of them your neer relations, or neer friends, with that great Whore that rideth on many waters? And is the Lord *Noble-man*, and Squire *Gentleman*, and Goodman *Yeoman*, for you? 'Tis true, they are for *Policie*, but neither of them for you really: but Goodman *Yeoman* may prove your friend, if you ease him of his Burthen, and lay it on your great enemies, who are able to bear it.

And is not Mr. *Honor*, Mr. *Pride*, Mr.

Gain, Mr. *Cruelty* and *Oppreſſion*, with Mr. *Mars*, and Mr. *Jupiter* ingaged for you, and your cauſe; as alſo Mr. *Buyer* and *Seller*, and alſo many powers Military, Eccleſiaſtique and civil (ſo called) with Mr. *Scholar*, Mr. *Wit*, Mr. *Wiſdom*, Mr. *Art*?

And Mr. *Policy*, is it not for you, that many *Cains*, *Eſaus*, and *Cæſars* have ingaged many millions of poor harmleſſe creatures, to deſtroy and murther one the other, for little elſe then to help you, & keep themſelves miſerable ſlaves; and alſo to keep up the Emperial, Monarchicall humors and wills, and honors, and profits of thoſe that oppreſſed them?

Policy. Sir, your many queſtions that you ask of me, do not concern me to anſwer, and therefore I ſhall forbear to do it; you may ſuſpect me to be what you pleaſe, and alſo think many of thoſe you name to be my friends and aſſiſtants: but Sir, I ſhall aſſure you in the word of a gentleman (for ſo I was by birth) and a Chriſtain, that although I am *Policy*, yet I am onely *Chriſtain Policy*, and no other: but Sir, to wave this kind of critical diſcourſe, and to fall to ſome other, is my deſire (for the former needleſs Genealogies may gender ſtrifes &c.) or elſe I muſt be ſilent.

Inno. Well Mr. *Policy*, you may excuſe

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the matter as well as you can, but I do much ſuſpect you to be of kin to thoſe afore named: bu t Sir, becauſe I am wiling to have a little further diſcourſe with you, I ſhall willingly proceed to ſome other things; (although you know Sir we muſt be brief) what is the next thing you will ſpeak to?

Pol. Sir, My next queſtion is touching new things; when do you think all things will become new? but more particularly the Pa---?

Inno. Sir, (if you mean ſpiritually) I think all things will become new, when all the old things are paſſed away, &c. but touching the Pa---being new; I think it will not be, ſo long as the old corrupt intereſt of Malignant humors remain unpurged (in ſome bodies) there be ſometimes members that purging will not cauſe the diſſolving and evacuation of many (earthly) humors, eſpecially if they be of the nature of *Sol*, that is, of Gold and Honour. But Sir, I can aſſure you, people do much deſire new things, and to be free from all old Oppreſſions in body and minde; and they do hope ſome old skilful Phyſitians will cure, purge, and cut off if need be, rotten members that have Gangrene-humours in them, but yet ſo, as to ſave the body. There be many that pray for life everlaſting, but very

few for an everlasting Pa---. But Sir, I do not desire to meddle in these things; you should know more of them then I: I am perswaded, that if you are a Souldier, you may say more then I will: I shall not now talk of a long one, or a short one, or a little one; but I'll assure you, Sir, people will not be pleased without one, nor with one that signifies nothing. But to say much in few words, Mr. *Policie*, I think that an honest, wise, publike-spirited, valiant, self-denying, faithful, well-limited PRO---- (as things now are) may do more good for people, then a self-ended, promiscuous, divided, several opinionated, and several interested Pa--- can do or will do, especially if they intend perpetuity, and to be Religion-makers; the people (as divided) being uncapable to unite, or to chuse themselves such Heads as will do the Body good, except with great danger of Phlebotomy. Nay, Sir, without flattery I speak it, that 'tis possible for such a PRO-- to dispatch affairs for the good of the Body, with more certainty, security, honour, and brevity, then many others, as things now are: though it were to be wished that there were no cause given for many complaints that now are. The onely way to anticipate all enemies, is to be distributive in doing

good

good to all oppreſſed ones, and to eaſe them of all Burthens (that may be at preſent) whether it be the cruelty of ſome depopulating Landlords, or other common Burthens which have been long cry'd out againſt, and promiſed to be amended. Sir, I could tell you more if I might: for I have ſomething obſerved the ſpirit of people, and publike tranſactions for ſome years, though I do but rudely relate it now. Onely I ſhall ſay this, The whole needeth not the Phyſitian. *Ut fiat juſtitia, ruat mundus.*

Pol. Well *Innocency*, I am willing to paſs that Queſtion by at preſent, believing that you can ſay more to it; but that there are ſo many words about it already, and I believe you do not affect ſo much verboſity; beſides, you muſt not ſay all you can, although it be never ſo true, for all truth may not be ſpoken at all times; time is the herald of truth; truth is a vetue that ſcaleth heaven, illuminateth earth, maintaineth Juſtice, governeth Common-weals, kills hate, nouriſheth love, and diſcovereth ſecrets, and yet may not at all times be declared, where there is Law againſt it. But for my part, I think thou art in the right, as to many things thou haſt already touched: but ſay no more on't now.

Inno. Sir, If your are ſo willing to paſſe that preceding queſtion, and to go to another, pray do: (for I believe if all truth ſhould be ſpoken, it would extremely torment the earth.) What is your next queſtion?

Pol. My next queſtion to thee is, what intereſt thou art for in theſe diſtracted and divided times? art thou a Proteſtant, or a Presbyter, or an Independent, or one of the Waterway, or one of thoſe called Seekers, of which there be many ſorts?

Inno. Sir, I am for neither of thoſe intereſts ſingly, other then they ſerve to enlarge the Common-wealth of the Creation, and ſo I am for all of them (although differing one from another in opinions) but Sir, it's like you may make uſe of al of them to ſerve your ends on them (although you be of neither of their opinions) for ſo policy can do, and will ſeldome do more then be for either of them, as they are uſefull to him; or for all of them together if the ſpirit of people be that way: but have a care you be not deceived at laſt: yet I confeſs *Machivel* was but a foole to ſome now.

Pol. Well *Innocency* if you are neither of them, then I hope you will deal plainly with me in your thoughts of ſome or all of them,

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if I ſhall deſire it, (in our further diſcourſe) becauſe I perceive you are unbiaſſed as to either of them, I ſhall leave the old Proteſtants (ſo called) becauſe we will be brief at preſent, and begin with Presbyters: what think you of them? are they likely to do the world that good they now generally expect, *viz.* eaſe to their perſons, eſtates, and minds?

Inno. Sir, as to your deſire of plain dealing from me, touching thoſe perſons and intereſts hinted in the premiſes) I ſhall ſo far as I may for you, although I may die a begger for it, as that I believe I may, if you can help it: but I ſhall but epitomize them and their deſigns. &c. a word may ſerve you, you being wiſe; beſides, I know you do not affect prolixity.

Pol. Well *Innocency*, go on as briefly as thou wilt to thy opinion of them: what thinkſt thou of Presbyters?

Inno. Sir, I think many of them are going down the wind, nay almoſt all (except ſome that have of late turn'd *GIBEONITES*) for their ſpirit, *viz.* perſecution for Opinion is going apace into another Form, which ſome of the wiſeſt of them go along with, & think to uſe him again in another garb then that of Pres. for they think to ſweep and

garniſh another dwelling for that unclean ſpirit, which if they do, for ought I know, their latter end may be worſe then their beginning: for theſe are ſearching times.

But Sir, in few words I ſhall tell you, they of the Pres. were ſo violently eaten up for the zeal of the Lords Houſe, and have ſo whin'd and pin'd, and faſted, &c. that they have made that ſeeming pamper'd Palphray as poor as a Scotch Galloway taken at Worceſter, that ſo now very many of them have very ſmall trading, and have little to do, except it be to receive Tithes, and read the Directory, and ſpend ſome of thoſe eſtates they have gained; if they have much left, out of their late contributions to the *Charitable uſes of LOVE*: for that was *Chriſtopher's* pretence for money to manage the plot: but Sir, I tell you many of the Pres. have great hope of a reſurrection of their cauſe, for they uſe all the skill and power they have to do it, ſpecially in the Committee of Divines, where if they can reach it, none ſhall paſs to preach that are friends to the Common-wealth, but rather ſuch as can ſpeak Scotch, and are railers againſt Sectaries of all ſorts: this, with many other great influences they have elſewhere, doth make them hope, and I think yet whine forth

their

their many invectives, in parabolicall ſayings againſt the Commonwealth; but Sir, I ſhall leave them at preſent: what is your next queſtion?

Pol. I ſee you have known the ſpirit of Pres. and really, *Innocency*, ſo have I, to my coſt. But what ſhall I do? I am forc'd to comply with ſome of them at preſent, for many Politicall reaſons that I may not publiſh. I have to do with perſons of ſeverall violent opinions and intereſts, moſt of them minding more their own things then the publike: beſides, I have to do with many forrain--- in many parts of *Europe*. Proteſtants would not think it well, if the Reverend clergie ſhould be ſlighted: thou knoweſt what I mean. But that which puts me moſt upon this compliance (with many of the pres. intereſt) is, that many others (formerly my friends, until an unhappy miſ-underſtanding hath been by ſome ſubtil ones cauſed betwixt us about opinions, from whom I expected better things) have and do moſt deſperately oppoſe me, and they can ſcarce tell wherefore: there be ſome of the F.M. there be ſome of a plaining ſpirit; there be ſome that ſcripture ſpeaks of, in the laſt times that ſhall be perverſe, &c. but really, *Innocency*, to ſpeak the truth on't,

I don't think they onlythat are of ſtrange opinions are theſe *Iude* & others mean (whatever I have ſaid) but that ſuch as are proud, cruel, covetous, and have a perſecuting ſpirit in them againſt the ſweet ſimple life of Chriſt in any poore creatures (and do love the wages of *Balaam* and preach onely for hire) theſe *Tim.* and others meane) and theſe poor ones aforeſaid ſhall never be perſecuted for opinion, if I can help it. Truly, *Innocency*, I know many Pres. have been my greateſt enemies, and have moſt deſigned and pray'd for my ruine; and yet I muſt uſe them. Thou muſt needs think, it goes hard with me, when I am forc'd to build my honour and glory (that little that I have) on ſuch rubbiſh, ſo contrary to my former principles. And really I feare we ſhall go neare to fall both together: I am afraid I am in a ſnare by them; for I perceive they would be impoſing a Form upon the people (now they think their uncleane ſpirit of perſecution is crept again into me) and I know the people will never bear it (in this time:) I know 'tis not Chriſts mind to perſecute any for different opinions; nay, I have promiſed other things my ſelf many a time, with weeping teares: and yet I muſt be made a ſtalking-horſe to

their

their deſignes at preſent. Oh what ſhall I do with my conſcience? I wiſh that thou *Innocency* hadſt been more my companion: but yet let me tell thee, I intend to ſerve them as I have done others, when I finde an oportunity. If all other different intereſts and opinions would but agree to give honour to whom it belongs, and owne me in my preſent undertakings, thou ſhouldeſt ſee how I would pay the Presb. in their owne coyne: nay, if the other (amongſt whom I am perſwaded are many gallant ſpirits, and would be moſt real to me, if I could but ingage them; one of them being worth a hundred of Pres.) would be but moderate & paſſive, I could do more then I have done by far. Doſt thou think *Innocency* that I am ignorant wherefore the Presb. pray for me and cry me up, (who formerly pray'd for my deſtruction?) no, I know 'tis cauſe they think I have ſecured proviſions for their god, their belly; and for no love they have to me, or ever had or will have. I know the Revenue that belongs to them, is very great (take it from *Dan* to *Beerſheba*) there are rich Jewels in the eyes of the nations (as they call them) eſpecially if a good Lapidary had the uſing of them. If others would but agree, I could ſoone find a way to get trea-

ſure enough out of them to eaſe people, and to ingage a better intereſt to me then they are. They are not worth a pin for *Mars* (many of them) and for *Sol* they are worſe, being no good Steers-men at the helm of any Government: (they are too hot to hold;) they'd ruine a nation, to promote a harmony in their Religion (if they have any.) Beſides, I know they have no arguments for many of their principles, but the *ſword*; and really people now begin to inquire much after reaſon for what is aſſerted as principles. But to be ſhort, I'll tell thee *Innocency* (as one whom I love though I dare not publikely own thee) that if I ſee the ſpirit of all the ſeveral intereſts & opinions beat hard againſt me for what I have done, I'le give the presb. a little power, and they'le make themſelves odious enough preſently; and then I'le lay't all on them and ſtep in, and give ſuch a liberty as ſhall pleaſe all others, or it ſhall coſt me a fall: and then thou ſhalt ſee what a game I'll play all rigid ſpirits as to opinions: moſt of them doe confeſs their maintenance to be onely *Jure humano:* and if that gap be opened long, and if I don't curb them, and their pride and cruelty I fear ſome others will: which would tend much to my diſhonor, I having made ſo many pro-

promiſes to the people to eaſe them of tyranny and oppreſſion. And although you ſay you will leave them; were you in their power, they would not ſo leave you. I ſhall ſay little of them at preſent, ſave that I well know them. But go on to the next form, *viz.* that of *Independents* (ſo called) and tell me thy thoughts of them.

Inno. That I ſhall, by and by. But yet let me give you one caution, becauſe, Sir, I love you well, and ſhould be unwilling to ſee you out-witted by ſuch blind ones; and that I do believe you may doe as much good as any I know (if you be not infatuated) if you would but fore-ſtall them, by doing ſome remarkable acts of diſtributive good for the (honeſt-hearted) people, in whoſe love lies your trueeſt intereſt, & greateſt ſecurity: though they be of different opinions as to worſhip, yet I believe very few of them are for Anarchy. For, Sir, many think (at preſent, as things are, and as the kingdome of Chriſt in ſome men is oppoſed, by the ſpirit of Antichriſt in others) that ſome Tyranny will fit the world better then all Anarchy. But, Mr. *Policy*, have a care you do not ſo long dally with the Presb, Iron Fangs, that they teare you to peeces: they know well enough, that you uſe them more out of a principle of policy,

then

then for any love you have to their principles: therefore you had the more need be aware of them. Bishops have been the ruine of kings. A good Magistracy may be without a persecuting Ministery. There be many of those persons, whose opinions (only) they say they would punish: an old cheat; as if mens opinions could be punished, and not their persons. I say, there be many whom they raile against, that have and may doe you more real service (one of them) then a hundred of those *Edwardians*. The Lord give you wisdom and moderation in these things. But Sir, as to your desire of my thoughts touching *Independants*; truely, Sir, first I think they are nick-named; for I know none that have a greater dependance on Tythes, Colledge-lands, and honour, and pride, and the Ignorance of the people, then many of them have; especially many of the Pastors and Doctors: but yet may they account their own families the onely elect of God; and then they may easily prove (as they think) that the wicked have no right to the creature: especially that Scripture helps them out, *viz.* *He that provides not for his family, is worse then an infidell.* But Mr. *Policy*, I shall tell you what many country-people say of many of these called *Independants* (especially those

people

people that pay tythes, nay *fifths*, ſome ſay, and take Leaſes of Colledge-lands) *viz.* they ſay there went but a paire of ſheers between them and their elder brethren the presb. they being both one cloth, and (ſable) colour (theſe *have one mind*, Rev. 17.13,14 15.16) or rather, that the one is the purple, and the other the ſcarlet-outſide of the old *woman*, Rev. 17.4. ſo far as they (like *Herod* and *Pilate*) agree to perſecute the life of (the man-child) Jeſus in ſpirit and power. The Phariſees concluded themſelvs to be no perſecutors of Chriſt, though they were moſt guilty; no more will profeſſors now. But he ſhall ſay, *I was hungry and ye fed me not; naked, and ye clothed me not; impriſon'd* (by you) *and ye viſited me not.* But Mr. *Policie*, not to be too tedious with you touching them (for methinks I ſee anger in your face) ſome people ſay that the presb. went a little forwards, and the *Independants* a little backwards, to make up the brotherhood with *LOVE*. Beſides, ſome call many of theſe *Norfolk Independants*, becauſe, ſay they, ſuch of them are for a toleration of the true religion, which is, as they ſay, that only which they believe and follow, *viz.* the form of Congregational Churches. The Pope was alwaies

waies for ſuch a toleration, *viz.* his own way of worſhip: beſides, Mr. *Policy*, many think that Mr. *Perſecution* doth intend to dwell a while in that ſwept and garniſhed form, when he is wholly departed form presb. as if the Pythagorean Doctrine of Tranſmigration were true, he alwaies leaps from one form to another, and uſually appeareth in the form that is in moſt repute in the world, although it be that which (when he dwelt in Papacy & Epiſcopacy) he perſecuted: but have a care; thou that haſt ſaid it was not good to perſecute for difference in opinion, doſt thou perſecute? who art thou that judgeſt thy Brother? doſt thou not know that every one ſhall give an account of himſelf to God? wilt thou not ſee how that arch-enemy to the Creations peace, *Perſecution*, hath ſerved his old Tabernacles Epiſcopacy and Presb, he may do as much for thee that art a perſecuting Independent: it's good for thee to be moderate in this day of Gods ſtrange workings, although he make thy ears tingle at the Clouds he appeareth in; do you not know that Gods way hath been to do his greateſt works by the moſt contemptible and baſe means, to ſtain the pride of all glory, and to bring into contempt the honorable of the

earth

earth, that no flesh should glory?

Pol. But all Independents are not so, for I am perswaded there are many of them very godly, and would tolerate any opinion but blasphemy and sin. And yet *Innocency* (of late) since thee and I had discourse about them (first) I have found a great deale of pride and covetousnes, and bitter cruelty in many of those call'd *Independants*: and really, (as the people say) I perceive little differnce between *Presbyters* and them. I was more for them at first; but now I shall not declare what I know of them(fully) I know they also would make the world believe that they onely are Divines, and know the minde of God, and would ingross all Gods teaching to themselves, and think that they onely are true Religion-makers: but know, *Innocency*, I know them well enough: I'll have a care that they know not all my minde. And really, I am forc'd to conceal my principles from them at persent; and so I would advise thee to do, or else they'll ride in thy skirts for this discourse.

Inno. Sir, I do not say all Independents are such, for they are not true Independents that are such persecuters: besides, I believe many of them are pretty moderate men, &c. especially if they be not drowned in Calvinism:

but

but touching many things that ſome call blaſphemy and ſin, &c. do you think the Biſhops did not ſay as much of ſome that now think they are in the higheſt form? and did or do they think the Biſhops, &c. were infallible in their cenſure of them?

Pol. Well *Innocency*, I perceive thou knoweſt what is the ſpirit of many Independents, prethee go on a little further to give me thy obſervations of thoſe of the Baptized way, as alſo of the Seekers, and I ſhall promiſe thee, that I will not injure thee for any word that hath, or ſhall paſſe between us.

Inno. Sir, I do pretty well know much jugling among them, and I do alſo very well know you, and could ſay more of and unto you, if I might, but I hope to do that at ſome other time; but I ſhall go on to give you ſome hints touching ſome of the Baptized way firſt, and then of thoſe called Seekers afterwards: hoping withal, that when I have done touching them, you will give me liberty to propoſe ſomething elſe to you, either touching a true Chriſtian, or elſe ſome Queries for you to anſwer at your leiſure.

Pol. I ſhall willingly hear thee touching other things at ſome other time; but go on to give me your thoughts of ſome of the baptized way.

Inno.

Inno. Sir, that I will. I think many in that form are pretty conſcientious well meaning people, that would not be made a ſtalking-horſe to perſecution, if they were aware on't: they are not all ſuch: for I know many of them very gallant publike ſpirited perſons, eſpecially thoſe that hold *that God would have all men to be ſaved, and come to the knowledge of the truth*, according to the ſcriptures. But many others of them do think that way to be the only infallible diſtinguiſhing garb of Chriſtians, and none ſaved (as they call it) but ſuch as are, like *Noah*, ſaved by water: but that's not all Mr. *Policy*, for ſome of their leaders are as it were the quinteſſence of Presbytery, and may prove the verieſt perſecutors for Opinion, that ever the Church or world bred; for ſome of them did not ſtick to ſay in publique, that ſuch as lived above Ordinances, as they called them, were worſe then lepers, and unfit for any Society: the moſt rigid *Presbyter Edwards* never ſaid more: Theſe be they that in the dregs of Epiſcopacie, and the beginning of Presbytery, did plead for univerſall Toleration of Opinions. Nay, Sir, ſome ſober people ſay, that if you Mr. *Policy* ſhould in many places cloath your ſelf in that Form,

Form, for the garb of your Worſhip of God, it might eaſily be made the greateſt engine of perſecution that ever you were clad with in your life: ſome think thoſe garbs of Papacy, Epiſcopacy, & Presbytery, were nothing to this of the water-way: for there Mr. *Perſecution* thinks himſelf ſafe, being under WATER. I told you ſo the laſt time we met: I believe you finde much of it too true now. But the ſearching God maydrive him from his liquid formality alſo, when Chriſts fire-baptiſm appeareth more, to conſume and burn up all the wood, and hay, and ſtubble of mans ſelfiſh imaginary works (that are the onely ſnares and bonds that poor creatures groan under, which all the water in the world will never waſh away) nor will it quench this fiery Principle of univerſal love, joy & peace, that Chriſt in men is bringing forth abundantly. Nay Sir, ſome think this Water-way may prove tenfold worſe then rigid Presbytery, although I hope the contrary: becauſe if one did but ſay as they would, and look like them ſuperficially, one might have lived amongſt them; but now (ſay ſome) except ye repent and be baptized with water, ye ſhall periſh, and not onely for the future (as they ſay) but in the preſent world. If many of them

them had power ſuitable to their waſpiſh wills: and if they bark ſo already how would they bite if their teeth were ſwords?

Pol. I did not think any Anabaptiſts would ever have turn'd perſecutors for Opinion, they have pleaded ſo much againſt it in others; but it may be they think themſelves the Saints that ſhall judge the world: but prethee *Innocency* let me have ſome of thy thoughts touching a ſort of people called Seekers, becauſe I have heard there are many wiſe men amonſt them, that may do me much ſervice.

Inno. Sir, that I ſhall alſo, becauſe you ſo much deſire it (although I believe you know them already very well) but I hope we ſhall have ſome diſcourſe touching a true Chriſtian, for he is the man I would gladly find amongſt all theſe, when I have done with them alſo: but Sir, if I fail in my Opinion of them, you muſt pardon me, for I fear I ſhall want words to expreſſe their worth (compared with many in the times) but Sir, touching thoſe that are called *Seekers*, ſo far as I have found them, they do appear to be very wiſe, ſolid, conſcientious, honeſt, publike-ſpirited perſons that are not wedded to any formall *Idol*, as knowing there is none:

they are such (many of them) that are of penetracious judgements, and can see the insides of many jugling self-ended ones, that under specious pretences do oppresse the poor and miserable; they can fore-see the effects of things, from their causes, and can dive into the bottom of most Politike designs, and are such as well know the spirit of people, and do know what would be most pleasing unto them; they know what men groan under externally, and also mentally; they know the temper of the people is generally for true liberty to their minds, bodies, and estates; they are such as do not affect much verbosity and jangling about Opinions, but (they say) they would have persons to be sober, moderate, and temperate to all, and not have more the name of Christians then they practise, *viz.* that sure Maxime in Christianity, of doing as they would be done unto in all things (conscience being judge) they are such as well know the Lawyers and Priests, and do not affect Tythes, &c. and I think many of them are for toleration of Opinion. But yet let me tell you Sir, (for it hath been my practise not to be meal-mouth'd to any, though of my own opinion, if they say, and do not) that many called *Seekers* and *Spiritualists* may

may prove under thoſe notions even the very curiouſeſt Jewels (or precious ſtones) the mother of all abominations is decked with: for they pretending to be beyond all formes (as being to them empty ſhadows) may pretend Spirituality (the moſt like the true omnipreſent God) and yet make this (as too too-many do) the garb and dreſs of honor, pride, envy, luſt, oppreſſion, tyranny, covetouſneſs, and what not? pretending to ſpiritualize all: forgeting how they perſecute the ſweet humble life of Chriſt, in his ragged, tatter'd, ſtarved, outcaſt, ſinfull, contemned lazers, diſeaſed creatures and members: for all would have thoſe counted righteous ſaved; but few of them (as Chriſt was) are for the ſaving of ſinners: for many of theſe alſo (the more's the pitty) cannot ſee Chriſts face in his marred, forlorne, members; but onely in their own notions: and the truth is, theirs is the pureſt notion that I know, and 'tis pitty it ſhould be made a garb of hypocriſie and deceit. Nor would I have that of *Quakeriſme* ſo made, though I much fear it; for to me it ſeems, that people, (though there be many ſingle-ſoul'd ones amongſt them) contradict their ſeeming principles; that whilſt they cry out againſt formality, they ſeem to be moſt for-

mal: And againſt mans teaching they cry much, and none more ſubject to it then they, building on other mens lines, and imitating them: for they have all one dialect and form of ſpeaking and judging; and (all of it) no more then has been ſaid many yeers ago. But Mr. *Policy*, let me tell you, they are of dangerous conſequence to you, or your worldly wiſdom: you may ſlight it if you pleaſe, but you may finde it too true in the end: for I tell you, many of them are very ſubtil, and have a taking way with the people. And yet, Mr. *Policy*, let me tell you, the world ſhall be judged, (and that to your trouble) but it ſhall be in truth and righteouſneſs, by love and humility; & not by ſomthing out of the celeſtial Spheres (or Orbs) as many good men too fondly fancy.

Presbytery ſhall paſs away,
The Independants cannot ſtay;
The Baptiſts forme too liquid is,
To lead to true celeſtiall bliſs:
And ſpirituall notion it will faile;
The higheſt rant will not availe:
The Quakers notion is but forme,
For they all others hate and ſcorne;

And

And yet they ſay, man's light's his law,
(But yet they'll judge where't doth not aw)
But ſome may ſay, What ſhall remaine?
Onely what eaſeth creatures paine:
And truely this Chriſts kingdom is;
Envy and wrath are none of his;
Pride and oppreſſion are the devil,
Being of the tree of good and evil.
'Tis true, the world ſhall judged be
In deeds, not much verboſitie:
But all that proudly doth aſpire,
It is but fewell for Loves fire.
In which it will conſume, and paſs
Away, like ſtubble, hay or graſs.
And Perſecution, be thou ſure,
Thy glory cannot long endure:
All that have uſed thee, th' haſt ſpoyl'd;
Thou haſt all men in b.oud imbroil'd.
From form to form thou'ſt gon apace,
Until th'aſt ſcarce a biding-place
Th' aſt brought them all to ſuch diſgrace.

Pol. Well *Innocency*, I thank thee for thy pains in what thou haſt ſaid, touching many things relating to thoſe ſeverall intereſts we ſpake of in the Premiſes: I ſhall offer a few words touching ſome of them: I tell thee *In-*

nocency, I do love many *Independents*, and *Anabaptists*, and *Presb.* very well, because many of them have been very active for me, and therefore I must be civil to them. I could wish they were not so rigid, and wedded to their forms as they are; if they were not, many of them would be very pretty men, but people will not bear many of their injunctions and censures: but I'le tell thee *Innocency* I most affect men (like some *Seekers*) that are weaned from Idols, and are wise, solid, moderate, well-principled men, whether they be of any Church or not, such as know the spirit of the people, and can conform unto them, these I affect most, if I might have my will, such men as are for toleration of Opinions, for I see the people generally affect true liberty, and to be free from all oppressions: and besides, I tell thee plainly I have been in some straights touching formality, how to please many fiery spirits, for many of them are very confident in their way, although I see little Scripture or reason for their forms, for I see through them all, for as they are used, they serve onely to beget envy and strife amongst men, and do hinder universal love: I'll tell thee *Innocency*, now I do suspect Mr. *Persecution* to be an Impostor, and I fear

he

he may do by me (if I ſhould uſe him) as he hath done by his former Tabernacles, *viz.* miſerably diſtract me, if not deſtroy me, by ſerving me almoſt as bad as the Divell was ſaid to do by the hogs.

Inno. Well Mr. *Policy*, I am glad you are ſo moderate of late, you have not long been ſo: I am glad you begin to open your eyes a little: you may ſee your ſelf more ere it be long, for truth and innocency may be more owned, for God ſhakes both the earth and heavens of mans building, which are laid in the ſerpentine principle: but Sir, I thank you for your patience in hearing my verball imbecility, I hope you will not make me an offender for a word; and Sir, if I might not be further tedious to you. I ſhould deſire we might epitomize a true Chriſtian, that is ſo in power, and not in word and ſhew onely.

Pol. Well *Innocency*, go on to ſhew what ſuch a Chriſtian is.

Inno. Sir, that I ſhall briefly; and where I am ſhort, I deſire you to inlarge in your thoughts. 1. A right Chriſtian is one that is one with Chriſt, as Chriſt is one with the Father, *Joh.* 17. 21. *Heb.* 2. 11. 1 *Joh.* 4. 17.

2. From this Union he is reconciled to God in all things, and in all the variety and

multiplicity of appearances, he ſeeth but one God, and ſees all the varieties of things in their ſeverall ſpecies, be they of rationalls, animalls, and vegetables, or celeſtial, or terreſtrial eſſences, with their ſeverall complections, conſtitutions and degrees of heat, cold, drought, or moyſture, with their ſeverall actions that are of God, features, motions, and geſtures, to be the productions of the Unity whether ſiniſter (ſo alled) or direct, with all their altitudes and profundities, and latitudes, and longitudes, if ſo I may ſpeak, the *Ens entium*, omnipotent over all, thorow all, and in all things: beſides, he ſeeth all diſpenſations, adminiſtrations manifeſtations, and operations, are to bring to the perfect Unity of the Son *Epheſ.* 4.13. 1 *Cor.* 12. 4.27.14. he ſeeing that the ſeverall members are but one body; beſides, he cannot ſee any vacuity between Creator and creature, not underſtanding what ſhould be betwixt them, to ſpeak after the manner of men.

3. He is one that through Chriſt dwelling in him, doth ſee the Enmity ſlain, and hath gotten victory over all that did torment him mentally (and alſo over much corporall ſlavery) having conquered the old man Sin, with Antichriſt, Hell, Death, &c.

and

and ſeeth no let in the holy mountain *Sion*.

4. He being one, that ſo far as he is born of God doth not ſin, nor can ſin, 1 *Joh.*3.9. *Heb.*9.14. 10.22. he is in conſcience purged from ſin, he ſeeth Chriſt appearing the ſecond time, without ſin unto him, *Heb.* 10. 26,28. and the Lamb that taketh away the ſin of the world (for elſe he muſt have leſſe power then the Scape-goat under *Moſes*, *Deut.*16.20.24.that ran away with the ſins of Iſrael once a year) and the bringer of everlaſting righteouſneſs *Dan.*9.24. (his own) where ſin ſhall be no more, he being the finiſher of it: beſides,he ſeeth that Law made nothing perfect, as to conſcience, but the bringing in of a better hope,by,and in Chriſt, did;by which he is nigh unto God,having his heart ſprinkled from an evill conſcience,being innocent as a dove.

5. He is one that (*Col.*2.20,21.) is dead with Chriſt to the rudiments of the world, and therefore doth not live in them, as ſubject to Ordinances in will-worſhip----being riſen with Chriſt, and ſet together with him in heavenly places, far above Principalities and Powers,and Might,&c. and Dominion, at the right hand of the high Majeſty.

6. And Sir to be brief, a right Chriſtian, after

after he hath been acted through the variety of appearances, and hath been led through the ſeveral gradations of Chriſts Kingdom, *viz.* of love, joy, peace, &c. and when Chriſt (in him) hath put down all Rule, Authority, and power, and ſlain all diviſion and diſtinction of the wrath and beaſtial principle, then the Kingdome and Dominion is ſurrendred to the Father, and then the creatures will is wholly reſigned into the Divine Will, and is onely acted by it, it being then in it's own centre, the end having found the begining, he being meerly paſſive, neither willing, nor deſiring, nor joying, nor ſorrowing, but has then found all (& for ought I know may do all) when he is centricall; but this few attain unto, the beaſtial principle is ſo predominant.

Pol. I ſhould let thee go on further to character a Chriſtian, as to his ſpirituall intereſt, but that I fear there are ſome (who like the Jews *Paul* ſpake of, 1 *Theſ.* 2.15.16.) who pleaſe not God, and are contrary to all men, may perſecute ſuch appearances of Chriſt in any, and call it blaſphemy: therefore prethee leave ſuch high things, and ſpeak ſomething to a Chriſtians practiſe amongſt men in the world.

Inno.

Inno. Sir, I thank you for your Caution, for though I would be as innocent as a dove, yet I may be as wise as a Serpent especially if I meet with such Pharisaical Foxes: therefore I shall hint some things that are practised to the world by a Christian (and if you shall please afterwards, I shall propose some Questions unto you as a ground for further discourse at some other time: but Sir, I shall go on.) A Christian doth make that sure Christian Maxime in Christianity (*viz.* of doing as he would be done unto in all cases) his rule and practise, conscience being the chief Arbitrator.

And he doth really practise this rule in doing well to any in misery, whether they be of any Church or not, so long as he hath it.

He doth also practise this rule in all matters of sin against himself, whether it be anger, wrath, malice, strife, debate, envy, slander, or whatever, and doth put conscience to the test: Doth any one thus abuse me, and do I the same to them again? then saith conscience, You do but as you have been done by, and not as you would be done by, if you should so offend against others: sinners do love such as love them, and hate such as hate them.

But

But Christians do blesse them that curse them, and do good to such as despightfully use them, and speak all manner of evill of them: besides, a Christian is truly inlarged with bowels of meekness and compassion to all under oppression, or wrath, or darkness, & is acted to the ful in that love *Paul* speaks of, 2 *Cor.* 13.4, to 7. he vaunteth not himself above his fellow-creatures, he envieth not any for any thing, he thinketh no evill, he rejoyceth not in iniquity, or in the disparity or inequality that is in the world: (that some are mighty, and others miserable) that's for sinners; he believeth all things, beareth all things, hopeth all things, endureth all things, is far from persecuting any for Opinion or delivering them to the divell (as they call it) for it, or into his prisons and dungeons.

He is one that useth the world, as though he used it not, and buyeth, as if he possessed not, and although he be married it is as if he were not, he being a child of God, and so a child of the Resurrection, and one that is worthy to obtain that world (that is in subjection to man) they can die no more, *death hath no more dominion over them*, *Luke* 20.3.4 35,36.

He will not be found doing that which Christ

Christ saith he shall find the world doing, *viz.* as they did in the days of *Noah* when he should appear in power & spirit, *Luk.*17. 24, 26, 27, 28. *Mat.*24.28. the children of this world onely doing so, *Luk.*20.34. the Christian seeth, that *in Christ there is no distinction of Jew nor Greek, neither bond nor free*, MALE NOR FEMALE, *for ye are all* ONE *in Christ Jesus*, *Gal.*3.28. *Col.*3.11. *Christ is all, and in all.*

But to conclude Mr. *Policy*, because I will not weary your patience with this kind of discourse, a true Christian hath for his further direction pure innocency, as the Scripture saith (as a Dove) his eye being single, his body being full of light.

Pol. Innocency, though many of thy characters of a Christian be strange to me, and may prove dangerous to worldly wisdome, with all it's interests and relations, and protectors, yet I cannot but say there are very gallant truths in thy words, I wish the world were able to beare them as I am; but I must desire thee to draw towards a conclusion at the present, and I shall gladly have more discourse with thee at some other time, for now I am in hast, having many publike matters in hand.

Inno.

Inno. Mr. *Policy* that I ſhall; and I muſt tell you I am very much ingaged to you, that you have ſo patiently heard me all this while: your moderation will do you no hurt: but I intreat you to take ſome Quæres from me, touching ſome particulars (that I ſhould be glad you were rightly ſatisfied in) which I ſhall leave you to conſider of againſt our next meeting.

Pol. Innocency, that I ſhall willingly entertain, but prethee be brief, becauſe I have much buſineſs: what are thy Quæres?

Inno. My firſt is touching the Father.

1. Quære, whether the Almighty *Jehovah* be not omnipotent, omnipreſent, uncircumſcribed, and omniſcient?

2. Whether all the ſeverall kinds of things are not (in all their varieties and multiplications) the productions of the Unity?

3. Whether there be any interval, emptineſs, or vacuity between the Creator and creatures: and if there be any thing between them, then what it is for matter, form, ſubſtance, or ſhape?

4. Whether that which is called the Spirit of God in Scriptures, be not truly of the eſſence of God?

5. Whe-

5. Whether that called the Spirit of God in men, be not of his essence?

6. Where the essence of God is circumscribed,--- if it be---so?

Secondly, touching Christ.

7. Whether Christ, as a manifestation of the Father, according to number, be not him that was, is, and is to come, the yesterday, to day, and for ever, the beginner & terminator of time, the *Alphu* and *Omega*, the *principium & finis*, the *primus & ultimus*; that is, the beginning and end, the first and last, the all, and in all, the onely Champion of the Father, the doer of all his saving work, & the reconciler of all things to God, and also that which was manifest to destroy all diabolicalness, darkness, sin, hell, death, or whatever lets in his Kingdome of love, joy, peace, &c. that are the effects of mans own vain knowing, imaginations, *Eccl.7.29.*

8. Whether all Christs work were compleated in his humanity at Jerusalem?

9. Whether Christ hath not destroyed the enmity, and saved that which is of himself, ever since the serpent hath built, or whether the sin hath been longer then Christ the Unction,

10. VVhe-

10. Whether Christ had not enemies, before he appeared in the humanity at Jerusalem?

11. What appearance of Christ that was that Scriptures speak of, to have been in the daies of *Noah*, 1 *Pet.*3.19. and to be that rock the Israelites followed, that they eat and drank of, 1 *Cor.*10.4.

12. What Christ that is, that is said to be in men the hope of glory, and to be formed in them, and to be in them, except they be Reprobates---*Col.*1.27. *Gal.*4.19. 2 *Cor.* 13.5.

Thirdly, Touching the word of God.

13. Whether there be any thing in Scripture called the word of God, but God himself that made the world, that is spirit and life, and onely quick and powerfull, and able to divide between joynts and marrow: or whether any thing be the essentiall Word, but God? 1 *Joh.*1.2.

14. Whether (the Word) God be not the only truth that needs no interpreter but himself, that in himself is the onely determiner of all controversies amongst men, that in his time will shew who is the onely King of Kings, and Lord of Lords, and to be that truth that shall make us free, not like that called truth, which

which is made the onely bond?

15. Whether the letter of Scriptures be of any advantage to men, except the quickning word of power be (like the day-Star) ariſen in them, whereby they experiment thoſe teachings of God in themſelves, that were in them that writ the Scriptures?

16. Whether the Scripture miſunderſtood, hath not been made the inſtrument of the murther and oppreſſion of many millions of poor harmleſſe creatures, and the engine of all the tyranny in Europe, &c.

Fourthly, touching Prophets of old, and now, as alſo touching propheſying, both true and falſe ones.

17. Whether Prieſts of old (and now) the greateſt cheat (many of them) did not call themſelves the onely Prophets of the Lord, on purpoſe to deceive, and get a living out of the blinde zeal and ignorance of the people (as many now do) by perſwading them of the preſence of God in the perſons, places, duties, and ordinances which God hath left and diſowned (though ſometimes he might approve them) Did not the phariſaical Prieſts (like thoſe fable greaſie *Chema-*

rims, who were all to be daubed with ſlicing out the fat meat at the Altars of Baal) get a living out of the brazen ſerpent which *Moſes* ſet up (when its healing vertue was loſt) many hundred yeers after, untill *Hezekiah* puld it down, and in contempt of their cheating by it, called it *Nehuſhtan*, that is, a piece of braſs, 2 *King*. 18. 4. Did not theſe Prieſts (as many do now, out of other ordinances that God has formerly owned, though now he hath left them) get a living out of *Bethel* (that was the houſe of God) when God calls it *Bethaven* (that is, the houſe of iniquity, *Hoſea* 10. 5.) yet they'le call it Gods way and worſhip? and did not *Jeroboam* ſo cheat the people with his calves (to bull them) and get a Kingdom, did not he put his calves in *Bethel*? and was it for any other reaſon (beſides preventing their coming to Jeruſalem) but becauſe that had the name of Gods houſe formerly, and ſo was accounted at that time by his reverend Clergy?

18. Whether moſt of all the true prophets of old were not perſecuted and diſowned by the publike State or Church of the Jews (although they might be then believed by ſome contemptible ones amongſt them) in

the

the ſeveral times they propheſied unto that people, and their prieſts and rulers, although moſt of the Jews now ſeem to own the prophets writings, at leaſt in their own thick literal interpretation of them, which makes both them (and others) ſo groſsly miſtaken, both touching the nature, and coming, and kingdom of the true *Meſſiah*—— whoſe kingdom is not of this world?

19. Whether the Rabbins (and great Phariſaical Doctors) were not of old the greateſt ſticklers againſt, and oppoſers of the true Prophets and their propheſies, telling them they were blaſphemers of *Moſes*, ſeditious traytors, and what not? and that they had a rule already, *viz. Moſes* Scriptures, which was the onely word of God, which they did believe, and would have no new lights or whimſies introduced amongſt them: for ſaid the Prieſts then, We know the original, and need no other teaching from ſuch fellows as you: and do not many pretenders to the original now, tell you they have the Scriptures, and they know the original, and you need no more then they can teach you, although not one of them can tell which are the original copies that *Moſes* or the Apoſtles writ, there being many different

original copies both of the Hebrew, Greek, and others; but that either of them they call so, is that which *Moses* or *Paul* writ, they have not proved as I hear of — and yet I believe the Scriptures are from God.

4. Whether God was limited to the true prophets of old, as to shewing them his whole minde, so as that he doth not, or will not, as infallibly teach some now (by his life and Spirit in them) the future state and changes of things, (either in the little or greater worlds) as he did those of old, that writ the Scriptures? and have not many things of late been so foretold, or neerly hinted at by the prophetick spirit in many, although it hath come in much weakness, and many clouds, and hath been by the Rabbies accounted madness, whimseys, and folly, because it passeth their proud capacities to comprehend Gods greatest appearances, often coming in the meanest things as to any worldly account?

5. Whether God in preceding times, did usually speak to the Prophets in a voice of words (when they came forth and said, Thus and thus saith the Lord) or whether their speaking were not from the light of the Spirit of God in them, which is the key to the

the true Cabinet, and of underſtanding the moſt profound myſteries——the ſpiritual man being able to judge all things, having the eyes of his underſtanding opened, the word of God (which is God) being neer him, even in the heart.

Fifthly, Touching the Divell, and Hell.

22. Whether that called the Divell (which country-people never name without God bleſs us, thinking that charmes him) be a corporeall and elementary eſſence, (yea or no) with great clawes and eys, as many country-people have believed?

23. What and where the Hell and torments (ſo much feared by ſinners) are, whether it be in any locall place on the ſuperficies of the terreſtriall world, or in the centre of it, or in the conſciences of ſinners---under wrath and darkneſs?

Sixthly, Touching Heaven, &c.

24. Whether there be not Heaven to be had in man, that is quickened together with Chriſt, and ſet together with him in heavenly places? *Eph.* 2. 5, 6.

25. What are meant by the clouds that Chriſt appears in? whether it be meant of elementary clouds that are exhaled from the earth, or clouds that the wiſe world will not

think he will appear in? *Rev.*1.7.

Seventhly, Touching Sin.

26. Whether Sin be any thing elſe but the effects of mans vain imaginations, *Eccleſ.*7. 29. being darkned with wrathful Idolatry, againſt the light of God in them, although there is nothing in it ſelf an idol? whether ſin be of neceſſity, that the Creation cannot be without it, or whether it be accidentall, or contingent,, (ſince it muſt be deſtroyed?)

Eightbly, Touching the Sabbath.

27. Whether any Gentile, if he had lived within half a mile of *Moſes* power, ſhould have participated of the Jewiſh priviledges, except he had been proſelyted? and if not, then whether he was to conform to their Laws, if it were when *Moſes* lived, eſpecially that of keeping their Sabbath in that manner as they did it?

28. Whether any Gentile living without *Moſes* power, were puniſhable, for breaking any of the Moſaicall Laws, in the form they were in, or were to be done to death for not keeping the Sabbath? and if not, why any Gentiles now ſhould be tied to keep it, or one like it? whether Gentiles had any other direction to worſhip, then the teachings of God in nature, I mean without their own in-

ven-

ventions, and before they became vain in their imaginations? and if they had not, then although they were directed in nature to adore a ſuperiour entity, yet where were they tied to time, as ſuch a day, or place, or to do this, and leave the other undone, or you ſhall die the death?

29. Whether or no a Chriſtian that is entred into his reſt, and ceaſed from his own works, doth eſteem any day above another; or rather, whether a true Chriſtian doth not keep ſeven Sabbaths every week?

30. Whether or no, if one ſhould keep a true Chriſtian Sabbath of reſting in God, and from all mans own works, of what nature ſoever, and ſhould do the works that a Chriſtian may freely do, then whether one may not be put to death for it, by many phariſaicall ones that wear Philacteries of commandments in their foreheads, onely, being within full of rottenneſs.

Additional Queries.

1. WHere is the God of which ſome ſpeak,
Is he at all confin'd?
Can any him a limit make,
Can heavens or earth him binde?

2. Oh! is not he the root from whom
All ſeveral ſpecies came?

In

Is not he all, and yet but one
Eternally the ſame?

3. Is not he omnipreſent ENS,
Omnipotent alſo?
Are not all ſeveral beings hence,
However we them know?

4. Can any thing him comprehend?
Doth not he all contain?
Did humane fleſh the heavens aſcend,
Or is't our fancy vain?

5. Can fleſh and blood ſoar up ſo high
Into th' Celeſtial ſphere,
And not be thought a vanity?
Don't wiſe men at it jear?

6. If we ſuppoſe Gods kingdoms chief
Above the ſtarry skies,
There fleſh it cannot come,
Or elſe we are told lies.

7. Can this be true Philoſophy,
That fleſh ſhould there be tide?
Can earthly (common) bodies lie
Above thoſe circles wide?

8. Will not all elementiſh things
Incline unto their Center?
A ſtone if thrown i'th' heavens concave,
To earth again will venter.

9. But ſome may ſay, Of this beware,
Philoſophy's a crime,
Let not your Reaſon ſearch ſo far,
Say thoſe, ſome call divine.

10. As if the Acts of the true God
Were wholly void of Reaſon,
As if the ſingle eye in man
Could not ſee all in ſeaſon.

11. 'Tis true, 'tis wiſdome to be fools,
And folly to be wiſe;
Yet we ſhould learn in wiſdoms ſchools
To know Chriſts myſteries.

Queries touching the new man, viz. *the Lord from* ———

1. IS not true man the higheſt Lord
Of all that have a being?
I mean that man that's truely God,
That hath an eye All-ſeeing.

2. Should not this man in us ſubject,
And bring under his feet
All rule and power, and ſo effect
The Fathers will compleat?

3. Should not this man the devil oppoſe,
And all his works deſtroy,
And free our ſouls of mental foes,
And fill us with true joy?

4. Is't

4. Is't not this man that did aſcend
Into the higheſt bliſs,
And did he not alſo aſcend
To take upon him fleſh ?

5. Is any thing above this man
That our hearts ſhould be,
Or is there any power that can
As he, in all things be ?

6. How great is this mans mental power
If he can all things ſway,
That all his enemies can devour
When he doth get the day ?

7. Will not he, think you, ſave his own,
And damn all that's a lye ?
Will he deſtroy what he doth make,
(Or ſlay the cruel eye ?)

8. No ſure 'tis onely that which lets
And makes the creature groan :
He'l take away the emnity,
And call the reſt his own..

9. This man alone doth judge the world
In love and righteouſneſs :
It's pride and malice he'l deſtroy,
And ſeeming holineſs.

Pol. Innocency, thy Q'æres will ask *Oedipus* skill to unfold, they are many of them

them ſo parabolicall, but I ſhall give you my thoughts on them the next oportunity; in the mean while I muſt be forc'd take my leave of you, with thanks for all your pains, onely deſiring you to make uſe of me when you have occaſion, and you ſhall find me your ready friend, *Nimrod Policy.*

Inno. Well Sir, I ſhall draw to concluſion; I ſhould have been glad if your time had been longer, but I know you are full of worldly buſineſs: I ſhall be glad to have ſome further diſcourſe with you (touching your own country, intereſts, and aſſiſtants) when I may—and to ſhew you how dangerous much of the worlds wiſdom is unto the univerſall deſignes of God, *viz.* of peace, love, joy, freedom and eaſe to the Creation; But Sir I ſhall not trouble you more at preſent, but that I AM

Nathanael Innocency.

The night doth paſſe,
The day makes haſt,
The clouds do flie away;
The glory bright
Of innocent light
Comes forth like the Star of the day.

Good

Good and evil are going,
Heav'n Saints none knowing *,
'Cauſe conſcience is purg'd from (ſin,
By the life of Chriſt,
The love of the High'ſt,
That hath brought his own righteouſneſs in.

* *Thoſe that are in heaven are free from ſin, by Chriſt.*

For ſure it is true,
The man born new,
He cannot ſin at all,
Being born of God;
Which down hath trod
All that might him inthrall.

If Chriſt do not,
All ſins out-blot,
And cleare the conſcience from guilt,
The ſhadowes before
They could do more,
With the bloud of Bulls that was ſpilt.

For once a yeare
The people was cleare,
The Goat with their ſins away run,
But Chriſt for ever
All ſins doth ſever
From man, who elſe were undone.

From *Sinai* haſt,
Thoſe clouds do waſt,
Gods life in *Zion* is:

Con-

Conquer all ſin
By Chriſt within,
And come up to mans primitive bliſſe.

When Innocency
With a ſingle eye
Was his impartiall law,
No good he knew,
No evill could do,
No horror his mind did awe.

Then was man free
From all that we
And creatures (now) groan under;
And all did ſee
Come from Unity,
VVhich to the (wiſe) world's a wonder.

How man may be
Again ſet free
From all that's good or evil,
And live i'th'reſt
Of the firſt-born bleſt,
And fear no ſin, hell, Devil.

The ſecond Part.

IF ſin be no more *,
'Twill plague the VVhore,
That on many waters doth ride:
'Cauſe ſins are her gain,
VVith the creatures pain,
Are her Temple where ſhe doth abide.

* *As it is not, to that which is born of God ſo as to be its maſter.*

And were't not for ſin
VVhich ſhe keeps the world in,
This VVhore would pine away:
Prieſts and Lawyers might ſterve
And all *Nimrods*, that ſerve
Her Holineſs to diſplay.

For the Man of ſin
Is the chief Engine
The Antichriſt hath left,
And expell him from man,
The VVhore is then,
VVith all Devills, of power bereft.

VVherefore many ſay,
Although the VVhore pray,
And holineſs much pretend,
Yet ſin is her life,
VVith diviſion and ſtrife,
But God-living her glory will end.

For many ſee plain,
The Enmity's ſlain,
Sins, Divell, and Hell do quake,
The Serpent is croſt,
And the Beaſt he is caſt,
VVith the VVhore, into the Lake.

VVhere the fire of God,
VVith his righteous rod,
Their power doth make to reel:

Their basis is known,
And God in all one,
The Lambs wrath doth make them feel.

The third Part.

FOr if love, joy, with peace
In the world do increase,
The wise ones would be
mad,
'cause 'twill set high
Natures property,
which will make all Nim-
rodians sad.

For Christ the true,
will have all new,
And now again will de-
tect
The disparity great
That the poor doth cheat,
He doth abhor and re-
ject.

And principles high
Of true parity
He will in man pro-
mote.

The Gentiles, saith he,
Love lordly to be;
But Christians have no such
thought.

For, he he that's greatest
Among you, shalbe least:
Of men no honour re-
ceive;
But be right kinde,
And pure in minde,
And of God you the glory
shall have.

And unto all do
(As I you show)
As you would be done
unto,
Your conscience is judge,
(At it do not grudge)
It's your Rule equally to
do.

Another, on the Virgin-life.

THe Virgin-life
Is free from strife;
The will it is resign-
ed:
Into its Center
It doth enter,
With the Fathers will being
joyned.

And

And what he wills,
The Virgin fills
With the rays of glory bright:
She hath communion
With God in union,
And liveth alone in his light.

The bestial principle
Is not the Temple
Where the Sophia resides:
She's o'er all passions,
And beast-like fashions,
And passive in Christ she abides.

The kingdom of Christ
Esteemed the High'st,
The Virgin-life's above
All rule and power
In her that hour
Are swallowed up in Love

A virgins acts innocent are
The seamless coat's for her
She all things now do
know
Now she doth see
All fig-leaves flee,
All clouds from her do go.

By the Virgin life, I do not intend a destruction or an annihilation of the true use of natural things; nor do I think God ever did or will.

ERRATA.

Page 18. line 7. for *harmony* read *Ceremony*. p. 20. l. 20. for *yet may*, r. *it may be*. p. 21. l. 5. for *one cloth*, r. *of one cloth*. p. 25. l. 4. for *such*, r. *rigid*.

FINIS.